

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Eqtaraba*[1] (*festinately-approached*) for the mankind their accountability while they (*are*) in heedlessness [w] shunners.	ٱقۡتَرَبَ لِلنَّاسِ حِسَابُهُمۡ وَهُمۡ فِي غَفۡلَةٖ مُّعۡرِضُونَ ١
2. Not *ya'atee* [x] (*descends/comes to*) [x] them of a *Thekren* (*Qur'an/message*) from their Lord *muhdathen*[2] (*that which is made anew by revelation*), except *ista'ma'ao*[3] (*they* [z] *affirmably heard*) it[x] while they play.	مَا يَأۡتِيهِم مِّن ذِكۡرٖ مِّن رَّبِّهِم مُّحۡدَثٍ إِلَّا ٱسۡتَمَعُوهُ وَهُمۡ يَلۡعَبُونَ ٢
3. Toyers [w] (*are*) their hearts and they [z] concealed the *najwa*[x] (*secret-counsel*) [w]; who [r] *dhalamo*[4] (*they*[z] *wronged*); is this except a human like you [b]; do then *ta'ato* (*you*[z] *bring forth/about*) the magic while you[f] discern[5] you[z].	لَاهِيَةٗ قُلُوبُهُمۡۗ وَأَسَرُّواْ ٱلنَّجۡوَى ٱلَّذِينَ ظَلَمُواْ هَلۡ هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡۖ أَفَتَأۡتُونَ ٱلسِّحۡرَ وَأَنتُمۡ تُبۡصِرُونَ ٣
4. Said [*he*]: my Lord knows the say in the Heaven[w] and the Earth [w]; and He (*is*) The *Sameeo*[6] (*The Acute-Hearer/The Enabler of hearing/The favorable Answerer to prayer*), The Omniscient.	قَالَ رَبِّي يَعۡلَمُ ٱلۡقَوۡلَ فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٤
5. Rather said they [z]: *adhghatho* (*medley*) dreams, rather *iftraho*([*he*] *crafted it* [x] *as a lie for fraudulent end*); rather he (*is*) a poet; so let *ya'atee* (*produce/bring about* [*he*]) (*to*) us by an *Aya'ten*[w] (*miracle/sign/ proof*) like what (*had been*) sent the [firsts] (*ancients*).	بَلۡ قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمِۭ بَلِ ٱفۡتَرَىٰهُ بَلۡ هُوَ شَاعِرٞ فَلۡيَأۡتِنَا بِـَٔايَةٖ كَمَآ أُرۡسِلَ ٱلۡأَوَّلُونَ ٥
6. Not believed before them of a village[w] We perished it[w]; do then they believe.	مَآ ءَامَنَتۡ قَبۡلَهُم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَآۖ أَفَهُمۡ يُؤۡمِنُونَ ٦
7. And not We sent before you[g] except men; [*We*] reveal[7] to them, so let-ask you [z] the *Thekre* (*The Qur'an/The Book*) folk[w] *en*(*if*) you[c] were not knowing you [z].	وَمَآ أَرۡسَلۡنَا قَبۡلَكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٧
8. And not We made them a *jasadan* [x8] (*tinged-physique*), not eat they [z] the *tta'aama*[x] (*wheat/edible/food-grains*) [x] and not they[z] were immortals.	وَمَا جَعَلۡنَٰهُمۡ جَسَدٗا لَّا يَأۡكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَٰلِدِينَ ٨
9. Afterwards *ssadaqnahom* (*We always-enforced-the-truth to/for them*) (*regarding*) the promise; so We delivered them and whom[r] [*We*] will; and We perished the exceeders.	ثُمَّ صَدَقۡنَٰهُمُ ٱلۡوَعۡدَ فَأَنجَيۡنَٰهُمۡ وَمَن نَّشَآءُ وَأَهۡلَكۡنَا ٱلۡمُسۡرِفِينَ ٩

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[1] The word "إقترب" is *more particular* than "قرب" as "إقترب" = "المبالغة في القرب," i.e. indicative of a *superlative* of the *approach*! See التاج! So for such a *superlative* of the *approach/nighing*! So, "*festinately*" is used to qualify the *approach* in order to *intensify* it!

[2] The word *muhdathen*" is *singular*, *masculine*, *objective noun*, meaning: *that which is caused to be new by revelation*!

[3] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[4] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[5] The word "تبصرون" comes from "البصيرة," as it means "*reasoning*" that is magic and not "البصر" *per se*!

[6] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع!"

[7] The word "نوحي" is rooted in "وحى أو أوحى" which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And, "الوحي" is *fire* or *king*! See اللسان!

[8] The word "جسدا"= a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*! See الراغـــــــب!

10. *Laqad* (*verily, already and affirmatively*) We descended to you[b] a Book[x] in it[x] (*is*) your[n] *thekro* (*appellation, repute*); do then not you[z] cerebrate.	لَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ كِتَٰبٗا فِيهِ ذِكۡرُكُمۡۚ أَفَلَا تَعۡقِلُونَ ١٠
11. And how-many[9] *qassamna* (*We suppressed/squelched*) of a village[w10] (*that*) was-she[y] *dha'lematon*[w11] (*injustice-doer-she*[y]); and We established after it[w] other people.	وَكَمۡ قَصَمۡنَا مِن قَرۡيَةٖ كَانَتۡ ظَالِمَةٗ وَأَنشَأۡنَا بَعۡدَهَا قَوۡمًا ءَاخَرِينَ ١١
12. Then *lamma* (*when/whence*) they[z] sensed Our *ba'asa*[x] (*intense torment/Might*) *edha* (*suddenly/whereas*) they from her/it[w 12] they[z] run.	فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ ١٢
13. Let-not run you[z]; and let-return you[z] to what you[c] (*had been*) luxuriated in it[x]; and your[n] dwellings, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] (*be*) questioned you[z].	لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ تُسۡـَٔلُونَ ١٣
14. Said they[z]: O, *waylana*[13] (*for us: woe/ruin/long lasting torture*);verily We were *dha'lemeena*[14] (*injustice-doers*).	قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ١٤
15. So ceased[w] not *telka*[w] (*she-that-afar-it*[w]/*that*[w]/*it*[w]) (*is*) their invocation[w] until We made them a harvest *kha'medeena* (*stills/quiets*).	فَمَا زَالَت تِّلۡكَ دَعۡوَىٰهُمۡ حَتَّىٰ جَعَلۡنَٰهُمۡ حَصِيدًا خَٰمِدِينَ ١٥
16. And not We created the Heaven[w] and the Earth[w] and what (*are*) between them both playfully.	وَمَا خَلَقۡنَا ٱلسَّمَآءَ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا لَٰعِبِينَ ١٦
17. Had We wanted to *nattakhetha*[15] ([*We*] *take and make*) an amusement[x] surely *ittakhatna*[16] (*We took and made*) it[x] from *ladon*[17] (*directly and possessively from*) Us, *en* (*if/not*) We were doers.	لَوۡ أَرَدۡنَآ أَن نَّتَّخِذَ لَهۡوٗا لَّٱتَّخَذۡنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ١٧
18. Rather We cast by the right[x18] on the falsehood[x] then *yadmagho*[19] (*brain-smites*) it[x]; then *edha* (*suddenly/whereas*) it[x] (*is*) *za'heqon* (*ennuied vanisher*); and for you[b] (*is*) the *waylon*[20] (*lengthy: woe/bane/valley in Hell*) [of]/for what you[z] describe.	بَلۡ نَقۡذِفُ بِٱلۡحَقِّ عَلَى ٱلۡبَٰطِلِ فَيَدۡمَغُهُۥ فَإِذَا هُوَ زَاهِقٞۚ وَلَكُمُ ٱلۡوَيۡلُ مِمَّا تَصِفُونَ ١٨

[9] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"
[10] Clearly it is the *inhabitants* of the village who were/had been *injustice-doers*!
[11] The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظّالم" = "injustice!"
[12] The pronoun "her/it[w]" refers to the *village*[w], a *feminine gender in Arabic*; the village[w] which is mentioned in the immediately preceding *Ayah*! They were fleeing from the village once they sensed the intense torment!
[13] *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.
[14] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!
[15] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!
[16] Ibid!
[17] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See اللسان!
[18] Qur'an's commentators say that "الحق"="*right*," here means The *Qur'an* and the "الباطل"= "*falsehood*" means the Satan or whatever it represents!
[19] The word "دمغ" in "يدمغه" means struck it so strongly reaching its "دماغ" = "brain!" Thus, this great *Ayah* expresses *one of the most elegant figurative speeches*! It represents the *untruth* with a "*brain*" to scheme its artifices and wiles and the *truth* as smiting its "*brain*," rendering it a "*vanisher*," i.e. *passing it out of existence*!
[20] *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

19. And for Him whatever (*are*) in the Heavens [w] and the Earth[w]; and whoever (*are*) *endaho* (*by Him/ at His presence*) neither *yestakberoona*[21] (*they*[z] *affirm their prideful haughtiness*) *a'n* (*regarding*) His *eba'da'te* (*worship/ -servility-to-Him*) and nor *yestah'seroona*[22] (*they*[z] *show fatigue/ exhaustion*).	وَلَهُۥ مَن فِي ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
20. *Yousabbehona*[23] (*he-they say*: *subhana Allah*) the night and the day, not flag[24] they [z].	يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾
21. Or *ittakhatho*[25] (*they*[z] *took and made*) *aalehatan* (*deities*) from the Earth[w] they resurrect.	أَمِ ٱتَّخَذُوٓاْ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾
22. If [was] in them both *aalehaton*[w] (*deities*) [w] except Allah, surely (*would have*) both corrupted [w]; so *Subhana*[26] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah, The *Arshe's*[27] (*Throne of Kingship*)'s Lord *amma* (*regarding*) what they[z] describe.	لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾
23. Not (*to be*) questioned [*He*] *amma*(*regarding*) what [*He*] does while they (*are to be*) questioned.	لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾
24. Or *ittakhatho*[28] (*they took and made*) of lesser than-/without Him *aalehatan* (*deities*); let-say [*you* [s]]: *hato* (*clamorously expressing let-bring*) your [n] proof; this (*is*) *thekro* (*Qur'an/ mention*) of whom [p] (*are*) with me and *thekro* of whom [p] (*were*) before me; rather most (*of*) them know not the right, so they (*are*) shunners.	أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُواْ بُرْهَـٰنَكُمْ ۖ هَـٰذَا ذِكْرُ مَن مَّعِيَ وَذِكْرُ مَن قَبْلِي ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾
25. And not We sent, of before you [g] of a messenger except (*that*) [*We*] reveal[29] to him, verily it [x] [no] an *elaha*(*a deity*) except Me; so let-worship you[z] [*Me*][30].	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾

[21] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[22] The expression: "**لا يستحسرون**" means they *uncover no* weariness/boredom or regret for their worship! As the word "**حسر**" means *uncover*, or *ended because of fatigue/weariness* or *regret*! See **التاج**!

[23] The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of*) Allah!

[24] The word "flag" means *decline in vigor*!

[25] See footnote 15 above regarding "**إتّخذ**!"

[26] The word "*subhana*"= "**سبحان**" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[27] So "**العَرش**" in the Arabic language means: **المُضطجَع أو السرير اللذي يُجلس عليه**! Thus, "**العَرش**" is "**سرير الملك**!" See **اللسان**! In *Ayah* 23 of *an-Namil*: "…*and for her a great Arsh*!" (S 27; 23), clearly means the "*Arsh*" is the "*Throne of Power and Dominion*!" And according to **الحديث المتفق عليه**= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*! So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning!" See **شرح العقيدة الطحاوية**! See the attached list of *References*!

[28] See footnote 15 above **اتّخذ**!

[29] See footnote 7 above regarding *reveal*!

[30] The letter "**ن**" in "**فاعبدون**" by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**فاعبدون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

26. And they[z] said: *ittakhatha*[31] (*took and made*) *Ar-Rahman* a child; *subhana*[32] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; rather *ebadon* (*worshippers/ submitters/ slaves*) *mukramoon*[33] (*they who are hospitality accorded and honored*).	وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا ۗ سُبْحَـٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾
27. Not they[z] precede Him by the say; and they by His command they[z] work.	لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾
28. Knows [*He*] what (*is*) between their hands [w34] and what (*is*) behind them; and not they[z] intercede except for whom [p][*He*] pleased; and they from His *khashya'te* (*reverent-fear*)[w] (*are*) *mushfegoona* (*they who are in disquiet*).	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾
29. And whoever says [*he*] of them: verily I am *elahon* (*a deity*) of lesser than/without Him, then *tha'leka* (*afar-that-it/*) [x] [*We*] requite him Hell[w]; like *tha'leka* [*We*] requite the *dha'lemeena* (*injustice-doers*).	۞ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَـٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّـٰلِمِينَ ﴿٢٩﴾
30. Have [and][35] not seen they[z] who[r] unbelieved they[z] that the Heavens[w] and the Earth[w] both were *rat'qan* (*meld/ blend*) and *fataqa* (*rended/ cleaved*) them both We; and We made of the water everything *hayyen* (*living/ alive*); do then not they[z] believe.	أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَـٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾
31. And We made in the Earth[w] anchors[36] (*catches/ fasteners-/ stabilizers*); so that not [it[w]] wobbles by them; and We made in it[w] *fejajan*[37] (*spacious-valleys*) paths, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtadoona* (*they* [z] *find and accept the divine-guidance*).	وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
32. And We made the Heaven[w] a ceiling *mahfoodhan*[38] (*that which is kept-up*)[39] ; and they (*are*) *a'n* (*regarding*) its [w] *Aya'te*[w] (*signs/ proofs*) (*are*) shunners.	وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَـٰتِهَا مُعْرِضُونَ ﴿٣٢﴾
33. And He Who created the night[x] and the day[x] and	وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ

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[31] See footnote 15 above regarding "إتَّخذ!"

[32] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/ inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)

[33] English does *not* have a word for "*karram*" and its derivative "*mukramoon*")! See *Lexicon* attached to this *Translation*!

[34] The phrase: "*between their hands*" this is Arabic *tongue* expression, meaning: ahead of them, or before!

[35] The Arabic interrogative-castigatory particle "أولَم" (implying negation) is made up of *three parts* (أ), (و), (لم) "أولَم," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

[36] That is the mountains!

[37] The word "فِجاج" (also "فُجاج" with *dhamma* or *kasrah* on the "ف") means *wide open valleys*, i.e. *not* "passes," as "passes" suggest *narrow gaps between mountains*, according to the *dictionary definition*!

[38] The word "*mahfoodhan*" is an *objective, masculine noun*, meaning *that one which is preserved*!

[39] The word "محفوظاً" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[the] sun[w] and the moon[x] each (*is*) in an orbit, they[z] swim.	وَٱلْقَمَرَ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ٣٣
34. And not We made for a human of before you[g] the immortality; do then *en* (*if*) you[h] died then they (*are*) the immortals.	وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ٣٤
35. Every a self[w] (*is*) a taster[w40] (*of*) the death; and [*We*] essay you[b] by the evil and the *khayr'e*[41] (*desirable/ worthiness/goodness/possession/rain*) an essay[w]; and to Us you[z] (*are to be*) returned.	كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ٣٥
36. And if saw you[g] who[r] unbelieved they[z] *en* (*not*) *yattakhethoo*[42] (*they take and make*) you[g] except jestingly, (*saying they*): is this who[x] *yadhkoro*[43] ([*he*] *slanderously mentions*) your[n] *aaleha* (*deities*) while they by *thekre* (*mention of*) *Ar-Rahma'ne* they (*are*) unbelievers.	وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ٣٦
37. (*Had been*) created the mankind of a haste; [*I*] shall show you[b] My *Aya'te*[w] (*signs/proofs*) so let-not *tasta'aje-lona*[44] (*affirmably-hasten you*[z]).	خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ سَأُو۟رِيكُمْ ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ٣٧
38. And they[z] say: when(*is*) this [the] promise, *en*(*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٣٨
39. If[45] know who[r] unbelieved they[z] when neither check they[z] *a'n* (*off*) their faces The Fire[w] and nor *a'n* (*off*) their backs; and not they (*are to be*) succored.	لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ٣٩
40. Rather [*it*[w]][46] *ta'tee*[w] (*haps/comes to*)[w] them surprisingly so[*it*[w]]addles them, so neither can they[z] (*do*) its[w] *radda* (*forthwith-return/averting*) and nor they (*be*) reprieved.	بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ٤٠
41. And *laqad*(*verily, already and affirmatively*) *istoh'ze'a*[47] (*had been affirmably-jested*) by messengers of before you[g]; so *haqa* (*deservedly besieged*) by whom[r] scoffed they[z] of them what they[z] were by it[x] *yasta'hzeona* (*affirmably jest they*[z]).	وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٤١
42. Let-say [*you*[s]]: who[a] [*he*] *yak'la'okum*[48] (*sentinels and forfends*) you[b] by the night[x] and the day[x] from *Ar-Rahma'ne*; rather they, *a'n* (*regarding*) their Lord's *Thekre* (*Qur'an/message/ mention*), (*are*) shunners.	قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ٤٢
43. Or(*are*) for them *aalehaton* (*deities*) preventing them of lesser than/without Us, neither can they[z] succor their-selves[w] and nor (*are*) they of Us (*to be*) companied[49].	أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ٤٣
44. Rather *matta'ana*(*We let relish the transitory worldly delight*)	بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ

[40] The word "ذائقة" = "*taster*[w]" refers to the "self,[w]" a *feminine gender*, so its reference must be *feminized*!
[41] The word "خير" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is *desirable*, *worthiness/goodness* or *possession*! Clearly charity, prayer, or any meritorious deed is surely "خير!"
[42] See footnote 3429 above regarding اتخذ!
[43] The word "يذكر" has several meanings, among them "*mention slanderously*!" See التاج!
[44] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[45] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!
[46] The pronoun "it[w]" here refers to: *The Hour* (of the Day of Judgment), or The *Fire*, or the *fact of punishment*!
[47] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[48] That is "*guards and protects*" you from Allah's punishment of any kind?
[49] Clearly if one is *of Allah's company*, then *that one* is in the *ultimate* protection and care!

those and their fathers until prolonged over them the age; do then not see they[z] (*that*) surely We *na'atee*[x] ([*We*] *approach/come*) [x] the Earth [w] [*We*] diminish it [w] from its[w] extremities; are then they the overcomeers.	عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ﴿٤٤﴾
45. Let-say [*you* [s]]: verily only [*I*] warn you [c] by the revelation; and not hear the *sommo*[50] (*deaf people*) the invocation/prayer if when[o] (*are to be*) warned they[z].	قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ ۚ وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾
46. And *la'en* (*if indeed*) touched-she[y]/betided-she[y] them a whiff-she[y] of your[t] Lord's torment verily assuredly[51] say they [z]: O, our *wayla* (*ruin/woe*); verily we were *dha'lemeena*[52] (*injustice-doers*).	وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٤٦﴾
47. And [*We*] put the balances the *qesstta* (*rendering absolute justice, post removal of injustice*) for The *Qeyamatey's*[w] (*Judgment's*) Day [x]; so not (*to be*) wronged[53] a self [w] a thing, and *en* (*even if*) [was] a *methgala* (*weigh/burden-/equipoise*) of a mustard seed[w] *atayna* (*We came*) [by] it[w]; and sufficed by Us reckoners.	وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾
48. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) and *Haroona* (*Aaron*) the Criterion[x] and a light and a *thekran*[x] (*message/reminder*) [x] for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾
49. Who[r] *yakhsha* (*reverently-fear*) they[z] their Lord by the invisible and they of The Hour [w] (*are*) *mushfegoona* (*they[z] who are in disquiet*).	ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾
50. And this (*is*) a blessed *thekron*[x] (*Qur'an*[x]) We descended it[x]; are then you[f] for it[x] negaters/gainsayers.	وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ ۚ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ﴿٥٠﴾
51. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Ibraheema* (*Abraham*) his *rushda*[54] (*maturity discernment and strict adherence to what is right*) from before and We were by him Knowers.	۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾
52. *Edh* (*when/since*) [*he*] said for his father and his people: what (*are*) these statues[x] which[u] you[f] (*are*) for it[w] anchorites.	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾
53. Said they[z]: we found our fathers for it[w] worshippers.	قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾
54. Said [*he*]: *laqad* (*verily, already and affirmatively*) you[c] were, you[f] and your[n] fathers in a misguidance[x] manifester[x].	قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾
55. Said they [z]: have you [h] come (*to*) us by the right[x] or (*are*) you[s] of the players.	قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾

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[50] The word "صمٌّ" is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* and so *no* plural for it *except to associate it with a plural noun, people*! Hence, my translation above!
[51] The "ل" in "ليقولنّ" is a *juratory* "ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"
[52] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!
[53] See the *Lexicon* attached to this *Translation* for "أظلم"= "*wronger*!"
[54] See the *Lexicon* attached to this *Translation* for this rather important word!

56. Said [*he*]: rather your[n] Lord (*is*) the Heavens'[w] and the Earth's[w] Lord Who *fattara* ([*He*] *innately-perfectly-originated*) them[y]; and I over *tha'lekum* (*collective-afar-that*)[x] (*is*) of the witnessers/testifiers.	قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ٥٦
57. And *ta-Allahey*[55] (*by Allah*) [*I*] (*shall*) surely contrive (*against*) your[n] idols after you[z] redirect/diverge retreaters.	وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ٥٧
58. So [*he*] made them fragments/scraps except a chief for them *la'alla* (*craving currently unavailable deed that/perhaps*) they to him return.	فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ٥٨
59. Said they[z]: who[a] did this by our *aaleha* (*deities*); verily he (*is*) surely of the *dha'lemeena*[56] (*injustice-doers*).	قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ٥٩
60. Said they[z]: we heard (*of*) a lad[57] *yadhkoro*[58] ([*he*] *slanderously mentioning*) them; being said for him: *Ebraheemo* (*Abraham*).	قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ٦٠
61. Said they[z]: then *eeto*[x] (*let-you[z] bring/come*)[x] by him over the mankind's eyes[w]; *la'alla* (*craving currently unavailable deed that/perhaps*) they witness/testify they[z].	قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ٦١
62. Said the[z]: have you[s], you[h] did this by our *aaleha* (*deities*); O, *Ebraheemo* (*Abraham*).	قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ٦٢
63. Said [*he*]: rather did it[x] their chief, this; so let-ask them you[z] *en*(*if*) *en*(*if*) they[z] were pronouncing.	قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ ٦٣
64. So they[z] returned to their selves[w]; then said they[z]: verily you[b] you[f] (*are*) the *dha'lemoona*[59] (*injustice-doers*).	فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا۟ إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ٦٤
65. Afterwards they[z] (*had been*) inverted over their heads: *laqad* (*verily, already and affirmatively*) knew you[h] (*that*) not these pronounce.	ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ٦٥
66. Said [*he*]: do then worship you[z] of lesser than-/without Allah what neither benefits you[b] a thing and nor harms you[b].	قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ٦٦
67. Fie for you[b] and for what you[z] worship of lesser than/without Allah; do then you[z] not cerebrate.	أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَفَلَا تَعْقِلُونَ ٦٧
68. Said they[z]: *ha'rrego* (*let-you[z] iteratively*[60] *burn*) him and let-succor you[z] your[n] *aaleha* (*deities*) *en*(*if*) you[c] were doers.	قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ٦٨
69. Said We: O, fire[w] let-be[w] [*you*[y]] coolness and peace on *Ebraheema* (*Abraham*).	قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ٦٩
70. And they[z] wanted by him a scheme then We made them the most losers.	وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ٧٠

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[55] The word "*ta-Allahey*" is made up of *two distinct* components: the "*ta*"= "تَ" and "*Allahey*!" The "*ta*" is "تـ القسم" =a "*jurative particle*," in English it's equivalent to "*by*" in the sense of: "*in the name of*;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*!"

[56] The "ظالمين" = "the injustice-doers," as "ظُلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[57] The word "فتى" has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*!

[58] The word "يذكر" has several meanings, among them "*mention slanderously*!"

[59] The "ظالمون" = "the injustice-doers," as "ظلم" = "injustice!" See footnote 148 below!

[60] The word "حرِّقوه" is not like "أحرقوه!" So, "حرِّقوه" means *repetitively burn him*!

71. And *najjayna* (*We repetitively delivered*) him and *Loottan* (*Lott*) to the land[w] which[u] We blessed [in] it[w] for the worlds.	وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِي بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ٧١
72. And We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) a bonus [w61]; and each We made *ssaleheen* (*righteous-people*).	وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَٰلِحِينَ ٧٢
73. And We made them principals, they[z] divinely-guide by Our command; and We [revealed][62] to them doing the *khayra'te* (*desirable-traits of worthiness and goodness*), and *eqama* (*sustaining/upping the prescribed obligations of*) the Prayer[w] and *eeta* (*according/fulfilling the obligations of*) the *Zakata*[w63] (*prescribed percentage of personal possessions*)[w]; and they[z] were for Us worshippers.	وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ وَكَانُوا۟ لَنَا عَٰبِدِينَ ٧٣
74. And *Loottan* (*Lott*) *aa'taynaho* (*We accorded him*) a rule and knowledge; and *najjaynaho* (*We repetitively delivered him*) from the village[w] which[u] was[w] doing[w] the *khaba'eth*[64] (*wicked/ill-natured*); verily they were people (*of*) ill, *fa'seeqeend*[65] (*rebels vis-à-vis Allah's command*).	وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِي كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ٧٤
75. And We admitted him in Our mercy[w]; verily he (*is*) of the *ssa'leheena* (*righteous-people*).	وَأَدْخَلْنَٰهُ فِي رَحْمَتِنَآ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ٧٥
76. And *Nohan* (*Noah*) *edh* (*when/while*) [*he*] called of before, then *estajabna*[66] (*We favorably-answered*) for him; so *najjaynaho* (*We repetitively delivered him*) and his family[w] from the distress, the great.	وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ٧٦
77. And We succored him from the people who[r] they[z] denied by Our *Aya'te*[w] (*miracles/signs/proofs*); verily they were people (*of*) ill; so We drowned them wholes.	وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ٧٧
78. And *Dawooda* (*David*) and *Sulaymana* (*Solomon*) *edh* (*when/since*) both rule in the *hartha*[x] (*cultivation/crops*)[x] *edh* by night the people's sheep *nafashat* (*scattered-grazing*) in it[x]; We were for their rule witnessers.	وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِي ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ٧٨
79. Then savvied it[w] We *Sulaymana* (*Solomon*); and each, *aa'tayna* (*We accorded*) a rule and a knowledge; and We subjugated with *Dawooda* (*David*) the mountains *yousabbehna*[67] (*she-they say: subhana Allah*) and the birds; and We were doers.	فَفَهَّمْنَٰهَا سُلَيْمَٰنَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ وَكُنَّا فَٰعِلِينَ ٧٩
80. And We taught him *ssan'ata*[w] (*careful-craft*)[w] (*for*) *laboosen* (*mail-clothing*) for you[b] to fortify you[b] from your[n] *ba'a'se* (*warfare/torment/might*); so are you[f] thankers.	وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ فَهَلْ أَنتُمْ شَٰكِرُونَ ٨٠

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[61] The word "نافلة"= *bonus*, in *Arabic* has a *feminine construct* and *many* meanings, but here it means "*grandson*!"
[62] See footnote 7 above regarding *revealed* ="أوحى!"
[63] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!
[64] The *wicked and ill-natured*!
[65] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!
[66] The word "استجاب," is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered*!"
[67] The word "*yousabbehna*" means *she: it/they* say: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Mountains and birds are "*broken plural*" in Arabic, so their reference is *feminized*, hence "يسبحن"= she-they/it say…..

81. And for *Sulaymana* (*Solomon*) the wind[w] tempesting-she,[y] [*it*[w]] moves by his command[x] to the land[w] which[u] We blessed in it[w] and We were by every-thing Knowers.	وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾
82. And of the Satans who[x] they[z] dive for him and they[z] work a work lesser than *tha'leka* (*afar-that-it/*)[x]; and We were for them keepers-up[68].	وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾
83. And *Ayyouba* (*Job*) *edh* (*when*) [*he*] called his Lord surely I, touched/betided me the *dhurro* (*persisting distress*), and You[s] (*are*) *arhamo* (*most merciful*) (*of*) the *ra'hemeena* (*iterative mercy-Giver*).	۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾
84. So *estajabna*[69] (*We favorably-answered*) for him; so We doffed what (*was/is*) by him of *dhurro* (*persistent distress*); and *aa'taynaho* (*We accorded him*) his family[w] and like them with them, a mercy[w] from *enda* (*by munificence of/by Rule of*) Us and a reminiscence/-remembrance[w][70] for the worshippers.	فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾
85. And *Ismaela* (*Ishmael*) and *Idreesa* (*Idris*) and *Thulkefla* (*Isaiah*) each, of the *ssa'bereena* (*people of patience*).	وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾
86. And We admitted them in Our mercy[w]; verily they (*are*) of the *ssa'leheena* (*righteous-people*).	وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾
87. And *Thannoo'ne* (*man of the fish/Jonah*) *edh* (*when*) [*he*] went mutually angrily; so [*he*] presumed that never *nag'dera* ([*We*] *constrain/constrict*) on him; so [*he*] called in the darknesses[w] that: no an *elaha* (*a deity*) except You[s]; *Subhana*[71] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g]; verily I was of the *dha'le-meena*[72] (*injustice-doers*).	وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾
88. So *estajabna*[73] (*We favorably-answered*) for him and *najjaynaho* (*We recurrently delivered him*) from the affliction, and like *tha'leka* (*afar-that-it/*)[x] [*We*] deliver the believers.	فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾
89. And *Zakariyya* (*Zachariah*) *edh* (*when/while*) [*he*] called his Lord: O, my Lord let-not leave me [*You*[s]] a solitary and You[s] (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the inheritors.	وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾

[68] The word "**حافظين**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[69] The word "**استجاب**" is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered!*"

[70] The word "**ذكرى**" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S6: 68*).

[71] The word "*subhanaka*"= "**سبحانك**" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبحان**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "**سبحانك**" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

[72] The "**ظالم**" = "the injustice-doer," as "**الظلم**" = "injustice!" See the *Lexicon* attached to this *Translation*!

[73] The word "**استجاب**," see footnote 69 above.

90. So *estajabna*[74] (*We favorably-answered*) for him and We granted for him *Yahya* (*John*) and We reformed for him his spouse; verily they were mutually vying[75] (*to gain*) the *khayra'te* (*desirable-traits of worthiness and goodness*) and they[z] invoke Us wishfully and apprehensively/dreadfully; and were they[z] for Us *khashe'een*[76] (*they who: totally subdued their body, sight, sound and solemnly bow in the Prayer*).	تَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾
91. And which[u] safeguarded-she[y77] her *farja*[x78] (*anterior anatomy/sleeve*)[x] then We blew in her/it[w] of Our *Ruo'he* (*Mercy/Revelation/Arch Angle Gabriel/Soul*) and We made her and her son an *Aya'tan*[w] (*miracle/sign/proof*)[w] for the worlds.	أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾
92. Verily this[w79] (*is*) your[n] *Ummato*[w] (*religion/community*)[w] (*is*) an *Ummatan*[w] one[w] and I am your[n] Lord, so let-you[z] worship [*Me*][80].	إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾
93. And *taqa'tta'ao* (*iteratively cut/fragmented they* [z]) their matter among them; each to Us (*are*) returnees.	وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾
94. So whoever [*he*] works of the righteous-works[w] while he (*is*) a believer then no *kufrana* (*denial*) for his endeavor[81]; and verily We (*are*) for him writers.	فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾
95. And (*is*) a ban on a village[w] *ahlakna* (*We perished*) it[w]; verily they (*are*) not returning[82].	وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾
96. Until if (*had been*) opened-she[y] *Yajoojo* (*Gog*) and *Ma'ajoojo* (*magog*), and they (*are*) from every elevation they[z] flit.	حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾

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[74] Ibid!

[75] It must be pointed out that the *vying* is *not* (a) *to* or (b) *for*; as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to *vie* to achieve *higher-ranking*!

[76] The word "**خاشعين**," = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*! The word "**خشوع**" in "**خاشعين**," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "**خشوعً**" denotes *submission* or *subduing* of *sight* and *sound* as well! So "**الخاشعين**" are those who had totally *subdued their body, sight and sound*! Also sometime "**الخاشعين**" = they who bow in the Prayer! See **البصائر** and **اللسان**!

[77] That is absolutely shielded and protected!

[78] The word "*farj*"= "**فرج**" has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word "*farj*" could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every "*opening*" between two parts could be referred to as "*farj*!" In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'an commentators who maintain that the "*farj*" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was! So the "blowing was in this "sleeve!"

[79] This reference "*this* [w]"= "**هذه**" which refers to the *Ummah*, which a feminine noun in Arabic!

[80] The letter "**ن**" in "**فاعبدون**" is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**فاعبدون**," by Arabic (*linguistic*) Rule, is *omitted* for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[81] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشدّ**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) " **عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "**بمعنى قصد**" intentionally treaded! When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام**!" See **اللسان**, and **الصائر**!

[82] That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent!

97. And *eqtaraba*[83] (*festinately-approached*) the promise, the right; so *edha* (*suddenly/whereas*) starers-she[y] (*are*) their *abssa’ro*(*insights/discernments*)[x](*of*)whom[r]unbelieved they[z]; O, our *wayla* (*woe/ruin to-us/valley in Hell for us*); *qad* (*already and affirmatively*) we were in heedlessness[w] of this; rather we were *dha’lemeena*[84] (*injustice-doers*).	وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ كَفَرُواْ يَٰوَيۡلَنَا قَدۡ كُنَّا فِي غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا ظَٰلِمِينَ ٩٧
98. Verily you[b] and *ma*[85] (*whatever*) worship you[z] of lesser than/without Allah (*are*) Hell’s[w] tinder[86]; you[f] (*are*) to it[w] *wa’redona* (*comers-in/arrivers you*[z]).	إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمۡ لَهَا وَٰرِدُونَ ٩٨
99. If [were] those *aaleha* (*deities*) not *warado* (*they*[z] *came-in/arrived-to*) it[w]; and each (*is*) in it[w] immortals they[z].	لَوۡ كَانَ هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَاۖ وَكُلّٞ فِيهَا خَٰلِدُونَ ٩٩
100. For them in it[w] *zafeeron*[87] (*audible distressing fullness of the chest*) and they (*are*) in it[w] not hear they[z].	لَهُمۡ فِيهَا زَفِيرٞ وَهُمۡ فِيهَا لَا يَسۡمَعُونَ ١٠٠
101. Verily who[r] preceded[w] for them from Us the *Husna*[w] (*Paradise*[w]) those (*are*) *a’n* (*off*) it[w] *mob’adoona*[88] (*ones far removed*).	إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ١٠١
102. Not hear they[z] its[w] undertone and they (*are*) in what themselves[w] desired (*are*) immortals.	لَا يَسۡمَعُونَ حَسِيسَهَاۖ وَهُمۡ فِي مَا ٱشۡتَهَتۡ أَنفُسُهُمۡ خَٰلِدُونَ ١٠٢
103. Not saddens them [the] panic the biggest; *tatalaqqa* (*iteratively receive/face*) them the angels: this (*is*) your[n] day which[x] you[c] (*were being*) promised.	لَا يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ وَتَتَلَقَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي كُنتُمۡ تُوعَدُونَ ١٠٣
104. Day [*We*] fold the sky[w] as folding the *sejjelle* (*record-scroll*) for the books; as We began first creation[x] We repeat it[x]; a promise on Us, verily We were doers.	يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِۚ كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ ١٠٤
105. And *laqad* (*verily, already and affirmatively*) We wrote in the *Zaboor’e* (*Book of David/book of wisdoms/proverbs*) from after the *Thekre* (*The Preserved Tablet/ Qur’an*) that the Earth[w] inherit it[w] My *eba’de* (*worshippers/submitters-/slaves*), the *ssa’lehoona* (*righteous-people*).	وَلَقَدۡ كَتَبۡنَا فِي ٱلزَّبُورِ مِنۢ بَعۡدِ ٱلذِّكۡرِ أَنَّ ٱلۡأَرۡضَ يَرِثُهَا عِبَادِيَ ٱلصَّٰلِحُونَ ١٠٥
106. Verily in this[x] surely (*is*) announcement/sufficiency[89] for a worshipping people.	إِنَّ فِي هَٰذَا لَبَلَٰغٗا لِّقَوۡمٍ عَٰبِدِينَ ١٠٦
107. And not We sent you[g] except a mercy[w] for the worlds.	وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧

[83] The word “**إقترب**” is *more particular* than “**قرب**” as “**المبالغة في القرب**“ = ”**إقترب**,” i.e. indicative of a *superlative* of the *approach*! See **التاج**! So for such a *superlative* of the *approach/nighing*! So, “*festinately*” is used to qualify the *approach* in order to *intensify* it!
[84] The “**ظالمين**” = “the injustice-doer,” as “**الظلم**” = “injustice!” See the *Lexicon* attached to this *Translation*!
[84] This “*ma*,” *approximated* here by “*whatever!*” Such a “*ma*” is for a *non-distinctive-noun*, used for *non-intelligent entities*! So *Jesus* or *his chaste mother*, considered “*deities*” by some are clearly *not* meant, as *both are intelligent*. See **السان**!
[86] The word “**حصب**” carries two distinct meanings: (1) small stones; and (2) the *material intended and readied* for *fire-fuel*, as in this *Ayah*! It could be of *any thing*, including *stones and humans*! When kindled and starts burning then it is called “**وقود**,” the fueling material!
[87] The word “**زفير**” has several meanings: (1) the hard and difficult breathing; (2) *audible distressing fullness of the chest*; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey’s braying *beginning*; (4) inhalation and exhalation!
[88] The word “*mub’adoon*”=“**مبعدون**” is an objective plural noun, rather rare to find in English!
[88] The word "**بلاغ**" also means "**كفاية**"= sufficiency! See الراغب و الهادي

108. Let-say [*you*[s]]: verily only, (*what is being*) revealed[90] to me: verily only your[n] *elaho* (*deity*) (*is*) one *elahon* (*deity*); so are you[f] Muslims (*peaceful submitters*).	قُلۡ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ١٠٨
109. So *en* (*if*) diverted they[z] then let-say [*you*[s]]: I proclaimed[91] (*to*) you[b] on *sawa* (*mutual equality of under-standing*) and *en* (*not*) *adrey*[92] ([*I*] *profoundly-understand*) is (*it*[x]) near or far what you[z] (*are being*) promised.	فَإِن تَوَلَّوۡاْ فَقُلۡ ءَاذَنتُكُمۡ عَلَىٰ سَوَآءٖۖ وَإِنۡ أَدۡرِيٓ أَقَرِيبٌ أَم بَعِيدٞ مَّا تُوعَدُونَ ١٠٩
110. Verily He knows the loudening of the say and knows [*He*] what conceal you[z].	إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ مِنَ ٱلۡقَوۡلِ وَيَعۡلَمُ مَا تَكۡتُمُونَ ١١٠
111. And *en* (*not*) *adrey* ([*I*] *profoundly understand*), *la'alla*[93] (*craving currently unavailable deed that, perhaps*) it[x] (*is*) a trial[w] for you[b] and a *mata'on*[94] (*resource for transitory worldly delight*) to a while.	وَإِنۡ أَدۡرِي لَعَلَّهُۥ فِتۡنَةٞ لَّكُمۡ وَمَتَٰعٌ إِلَىٰ حِينٖ ١١١
112. Said [*he*]: O, my Lord let-rule [*You*[s]] by the right and our Lord *Ar-Rahma'no*, the *Musta'aan* (*He Who is sought for help*), over what you[z] describe, (*i.e. you*[z] *claim*).	قَٰلَ رَبِّ ٱحۡكُم بِٱلۡحَقِّۗ وَرَبُّنَا ٱلرَّحۡمَٰنُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ ١١٢

[90] See footnote 7 above regarding *revealed* ="أوحى!"

[91] The word "آذن" could carry a *double* meaning: simply *announcing* or solemnly *declaring an abrogation of any peace arrangement between one party and another*!

[92] The word "تدري" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "دراية" extends to having *deep understanding* of the subject matter!

[93] Ibid! Also the "ه" in "لعلّه" refers to the "إمها ل" = the reprieve! See القرطبي!

[94] The word "متاع"="*mata'aon*" is rooted in the word "متّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!